

# THE REHEARSAL.

1. *Philosophy and Natural Reason.*
2. How far Natural Reason tells us what Body and Soul, and Person is.
3. And to Solve the Difficulty of the same Body Rising again.
4. The Alterations in the Body at the Resurrection hinder not its being the same Body.
5. Dr. Coward overthrows the Resurrection.
6. Natural Reason is the Ground-Work of Philosophy.
7. The Country-Man Waves the School-Terms.
8. The Proof of the Resurrection wholly from Revelation. Whence the Heathen Philosophers had their Notion of the Immortality of the Soul.

SATURDAY, May 3. 1707.

(1.) *Country-man* I was shewing some of my Natural Philosophy last time, such as Common Reason will Teach any Man, without going to Schools, or being at much Trouble for it. And thus Naked you will have me Encounter the Learned Dr. Coward. Because what I understand the Rest of my Country-Neighbours will understand likewise, and may be you might talk above their Capacities.

*Rehearsal.* What we call *Philosophy* is only Reason put into another Garb, which often Obscures it, by Involving it in the Terms of the Schools, which make it a *Mystery*, and the least Part of it self. Therefor go on, *Country-man*, I think you a sufficient Match in this Cause for the *Doctor*, or any one else that will undertake it.

(2.) *Country-m.* I was saying what my Self was, and what that thing is which I call my Person. And I concluded that it was Chiefly Denominated from my Soul. For I observe that if I eat a piece of Mutton, it do's not make me a Sheep; but that Flesh as soon as it is Enliven'd and Acted by an Human Soul, becomes Human Flesh. And so on the other hand, if a Dog eat a Man, it do's not make that Dog a Man; but the Human Flesh as soon as it is Join'd with the Soul of a Dog, and is Enliven'd and Acted by it, becomes Dog's Flesh. So that the Flesh is nothing, but the Soul is all, and Denominates the Flesh to whatever the Soul is. Therefor the Soul is the Chief Part of the Person, who is Compos'd of Body and Soul.

And therefor if the same Soul is not Join'd again to the Body, when it is Raised up, it cannot be the same Person. No, nor is it the same Body. For, as I said, the Body becomes another Body when it is Join'd to another Soul. Or if it be Join'd to no Soul, as a Man's Leg when it is Cut off and Bury'd, yet it is no longer an Human Body. So that ther can be no such thing as Human Body, without an Human Soul. Therefore when the Soul is gone out of a Man, we call not his Body any more his Body, but his Corps, that is by way of Distinction (tho' it may mean the same thing) from his Body while it was Join'd to his Soul.

(3.) And from hence I think some have been too Nice, to Dispute whether every single Particle of the Body is Rais'd again. For it is the same Body while it is Join'd to the same Soul, tho' it Changes Particles never so oft. We call it the same Body with which we are Born, live up to be Men, and Die. For which ther is no Reason but that it is still Join'd to the same Soul, for how is the Body Chang'd from a Child to an Old Man? What Particle remaias the same? I have heard some Physicians say, That every Bit of a Man, his Bones as well as Flesh and Blood, is Entirely Chang'd every Seven Years; for any Man may Perceive that ther is a Perpetual Flux and Change in his own Body; some Particles going off every Day, and new ones Coming with our Daily Food. Now if all the Particles that have gon off for an 100 Years together, were kept and put all together again, they wou'd make a Giant indeed! Therefor I think it a very needless Question, what Particles of our Bodies are Rais'd again.

Tho' I doubt not but sufficient of the same Body will be Rais'd again. We Country-men see this every Day. We know that the Grain we Sow do's Melt and Rot in the Ground, and some of the Particles must go off. Yet we are sure it is the same Grain that Rises again, and some of the Particles must be Preserv'd. For if we sow Wheat, we expect not a Corp of Barley or Oats. Therefor the Same still comes from the Same.

But the Certainty is much more in Human Bodies, where, as I said, the Body takes its Denomination from the Soul, and in Conjunction with it, makes up what we call an Human Person. And tho' ther may be great Changes and Alterations in the Body, even in every Part of it, and, by Degrees in the Whole; Yet it is still the same Body, while in Conjunction with the same Soul. And therefor We cannot Doubt in the Conjunction of Body and Soul at the Resurrection, but that it is the same Body that Dy'd; as much the Same, as the Body that Dy'd is the Same that was Born. And the Person is the Same; And will be the Same at the Resurrection.

(4.)

(4.) And tho' ther will be great Alteration indeed in the Body, from Earthly and Corruptible, to In-Corruptible and Heavenly; yet this Hinders not that it shou'd be the same Body still; as a Body that is Leprous and in the Foulest Diseases, is the same Body as when in full Health and Beauty: And it cou'd not be said to be Recover'd from such Diseases, if it were not the same Body; for one Body being Recover'd, do's not Recover another Body. So it cou'd not be said to be a Resurrection of the Body, if the same Body did not Rise again: Nor cou'd it be the same Body, if it were not Join'd again to the same Soul: Nor otherwise cou'd it be the same Person.

Thus you have heard my Blunt and Plain Philosophy, such as even Nature Dictats, with common Observation from things before us; without any of the Cramp words, and Difficult Terms of the Schools; in which if you spoke, I shou'd not Understand you; but you can Understand me without them. And for this Reason you set me to talk to my own Country Folks, in a Language they Understand.

(5.) And now from all I have said, I make this Conclusion, That since Dr. Coward do's Deny, as you Quoted him in your last, that any Human thing or Person israis'd again, he do's utterly Deny and takes away the Resurrection. And consequently all Future Rewards or Punishments; Unless one Person shou'd be Rewarded or Punish'd, for what Another had done in the Flesh.

And therefor his Design of settling the Soul to Sleep after Death, was to let her Sleep for Ever.

(6.) Rehears. I like very well the Experiment you have given us of that Philosophy which Nature teaches, with Common Observation, and use of our Reason. For this is certainly the Mother and Foundation of all Artificial Philosophy, which sometimes Improves the Natural; but we must say likewise, that sometimes it Impairs it, by making more Work to Adjust the Terms, than wou'd have found out the Truth of the Thing. And by a Multitude of useless Distinctions, enables a Man to Wrangle perpetually, and to shew the Difference betwixt a Thing and it Self. But no Man Understands a thing Clearly, till he Draws a Picture of it in his Mind; and then he do's as it were by Seeing discover both the Beauty and the Blemishes of it. And it is Easier to Impose upon a Man in the Terms of Art, than to Deceive him when a thing is laid Naturally before him. Ther is less Deceit in Nature than in Art. Yet Art often Helps Nature; but sometimes Hurts it, when not Skilfully apply'd. So that we must not lay aside Art. But it is Agreed on all hands that Art shou'd follow Nature. Therefor keep to your own Natural Reason, for that is the Ground-Work of whatever Art can Add to it.

(7.) But now after all, what will you do with Dr. Coward? For the far Greatest part of his Book is taken up with the Philosophical

Points, and in all the School Terms, of Substance and Subsistence, of Materiality and Immortality and abundance the like. For he spends most of his Pains against the Heathen Philosophers who held the Im-Materiality and Im-Mortality of the Soul, and against those Christians who, he says, learn'd this from them, and so wou'd Prove the Im-mortality of the Soul from its Im-Materiality, and other Philosophical Topicks.

Country-m. I made my Bargain with you Master, that you shou'd Help me out in these things I don't Understand. Therefor I must Leave all this upon you.

(8.) Rehears. I shall make but Short Work with it, Country-man. For tho' I think those Philosophers who Argu'd against the Materiality and Mortality of the Soul had the better of the Argument; Yet I think the full Proof is only from Revelation. For how otherwise cou'd we know what the State of Souls are in the other World? We cou'd but Guess at what we had never Seen.

Country-m. How came the Heathen Philosophers then by this Notion, which you say they had?

Rehears. As they had several other things, tho' they knew not whence they had them. As Sacrifices, Priesthood, Marriage, &c. These had Descended to them by Immemorial Tradition all the way down from Adam. For ther is no Beginning or Institution of them to be found among the Heathen. But they were always in Practice and Use among them. So that Revelation is the Foundation still in even the first Revelation made to Adam. Tho' the Heathen knew nothing of Adam, and had lost even the Creation of the World, and of Mankind. Whence they Run into various Conjectures of their own about these things, some Fancying the World was made by a Chance Jumbling of Atoms against one another, as it were in the Dark. Others, that the World was from Eternity, &c. But more in my Next.

#### ADVERTISEMENTS.

Sacrifice the Divine Service, from the Covenant of Grace, to the Consummation of the Mystery of Man's Redemption. By J. Scandret, Priest of the Church of England: To which is prefix'd a Letter to the Author, from the Reverend Mr. Charles Leslie; Chancellor of the Cathedral of Connor, in the Kingdom of Ireland.

Affandra (but I hope not) telling what will come of it, 2 parts, in answer to the Occasional Letter.

The Wolf Stript of his Shepherds Cloathing, in answer to a late Celebrated Book intitul'd Moderation a Virtue.

THE Establishment of the Church, the Preservation of the State.

St. Paul no mover of Sedition, or a Brief Vindication of that Apostle, from the False and Disingenuous Exposition of Mr. Hoadly, in a Sermon preach'd before the Lord Mayor on Rom. xiii. v. 1.

A Defence of Liberty and Property, in a Contest between the L—ds and C—ns of Athens.